

Edward Clodd Clouts the Spiritualists

IN order to combat "the present impetus to the revival of spiritualism . . . which has been given by the publication of Sir Oliver Lodge's *Raymond*, Edward Clodd has prepared and, apparently with laborious research, has collected the material for his book, *The Question: If a Man Dies Shall He Live Again?*

The author proceeds in a most thorough manner to "an examination of the evidence on which those who call themselves spiritualists base that belief."

He tells us that "modern spiritualism had its origin in America, land of 'many inventions,' and in pages replete with anecdotes, many of the most mirth provoking order, he shows how from very humble origins spiritualism has taken deep root in the centres of our civilization."

Charlatany of Record.

Mr. Clodd contrasts these claims for the supernatural, in manifestations made by the modern spiritualists, with the claims of the medicine men, Indian fakirs and savage necromancers; he maintains

we cannot accept the claims of one without giving credence to the other. He instances as a predecessor of the modern table rapping, tapping and mysterious noises, the Cock Lane ghost which Dr. Johnson, in the *Gentleman's Magazine*, helped to lay.

Mediums Caught in Fraud.

The great lexicographer, apparently speaking for the investigating committee, says: "It is therefore the opinion of the whole assembly that the child had some art of making or counterfeiting a particular noise and that there is no agency of a higher cause." And this "art of making or counterfeiting a particular noise" was detected by three medical men in the case of the Fox girls, famous mediums in the '50s, who reported that the knockings were developed from the "ankle, joints of the toes and the fingers," from the shoulder and hip joint. "We have also heard of two additional cases in which sounds are produced by the knee joints." A confession from the Fox girls quickly followed this exposure.

A long list of mediums is cited by the

author as detected in fraud, including the Fox sisters, Davenport brothers, Mrs. Fay, "Dr." Slade, Hudson, Herne, "Dr." Monek, Frau Roethe and Eusapia Palladino. But exposure in trickery has given but little embarrassment to the mediums, for as the editor of the *Spiritualist* naively suggests: "Evil spirits sometimes abetted the mediums in imposture."

In the case of the notorious Mrs. Piper we are confronted with even more enigmatical evidence. She gave numerous sittings which were arranged by the late F. W. H. Myers, Sir Oliver and Lady Lodge and Dr. Walter Leaf. But on returning to America in October, 1901, she recanted, denying in the *New York Herald* "that she had had communications from the departed when . . . in the trance state." But on sober second—or third—thought, Mrs. Piper recants her recantations, and we are left in suspense or, in the parlance of the "parlors," a state of mental levitation.

Mr. Clodd is scathing in his denouncement of the Theosophists; he gives extracts from Mme. Blavatsky's confession, and concerning Annie Besant's "Mahat-

mas," by whom she declared she had been initiated in Tibet, Mr. Clodd on the authority of a Buddhist Cardinal and other Lamas, declares emphatically that there ain't no such animals.

With Christian Science Mr. Clodd is more lenient; he cheerfully admits that "the testimonies of healing . . . are genuine experiences," but he adds: "Every wise doctor makes use of suggestion," which is often effective in arresting "threatened organic trouble," but never in "developed organic disease."

Sir Oliver Lodge Besought.

The author closes with an impassioned appeal to Sir Oliver Lodge, "Knowing as you must the taint which permeates the early history of spiritualism, its inception in fraud and the detection of a succession of tricksters from the Fox girls onward . . . on your own admission, incompetent to detect the frauds of Eusapia Palladino. Your faith in Mrs. Piper, despite her failure, crowned by her confession remains unshaken. What is more serious, your influence gives impetus to the recrudescence of superstition which is so deplorable a feature of these days."

To Job's question, "If a man die, shall he live again?" Mr. Clodd replies: "Science can answer neither 'yes' or 'no.'"

THE QUESTION: "IF A MAN DIE SHALL HE LIVE AGAIN?" By EDWARD CLODD. New York: Edward J. Clode. \$2.

German Prisoners of War Tend a Garden in Camp



THIS picture, from *The Prisoner of War in Germany*, by Dr. Daniel J. McCarthy, who inspected German prison camps for Ambassador Gerard, shows a little garden in the camp at Friedrichsfeld and a group of prisoners and guards

enjoying the air and the flowers. The garden looks rather diminutive, and the landscape artist's work in creating a large raised star for the central flower bed was rather unskilful, but the flowers themselves are probably just as great a source of pleasure as though a professional gar-

dener had laid out "the grounds." And it's the general note of cheerfulness and the bit of exercise got by tending the flower beds which counts. The picture is one of many photographs taken by Dr. McCarthy and used in his book. Moffat, Yard & Co. are the publishers.

A Study in Religions.

IT is an uncommon thing to find a theologian who thoroughly understands his religion, ably interprets it and has the power of poetic expression. Abbe Deloué, military chaplain at Soissons, whose *Solution of the Great Problem* has been translated by E. Leahy, presents his arguments with the sincerity, lucidity and brevity so characteristic of the French mind.

The author, multiplying instances of the manner in which death overtakes all, comments upon the fallacy of a solution through the doctrine of materialism which teaches that everything terminates with the passing of life. He reviews the popular, scientific and philosophical proofs of the existence of God, as well as the arguments against it, and everywhere evinces a profound reading and understanding of modern thought.

He inquires into the immortality of the soul, the future life, divine revelation, the various solutions offered by religions other than Christianity, and concludes with the belief that Catholicism alone presents the only true solution of life and

death. For those who cannot wholly accept the conclusions of the Abbe, perhaps the problem is to find a middle course.

The author has analyzed briefly Fetichism, Shintoism, Taoism, Confucianism, Brahmanism, Buddhism, Mohammedanism, Judaism, Protestantism and Cathol-

icism, and by a process of elimination has endeavored to demonstrate that the last is the only true religion.

SOLUTION OF THE GREAT PROBLEM. By ABBE DELOUE. Translated by E. Leahy. Frederick Postet Company. \$1.25.

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